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The Non-Subscribing Presbyterian

No. 368. MAY, 1937.

KING. LAWGIVER. JUDGE.

"The Lord is our King, Lawgiver, Judge."—ISA. XXXIII., 22.

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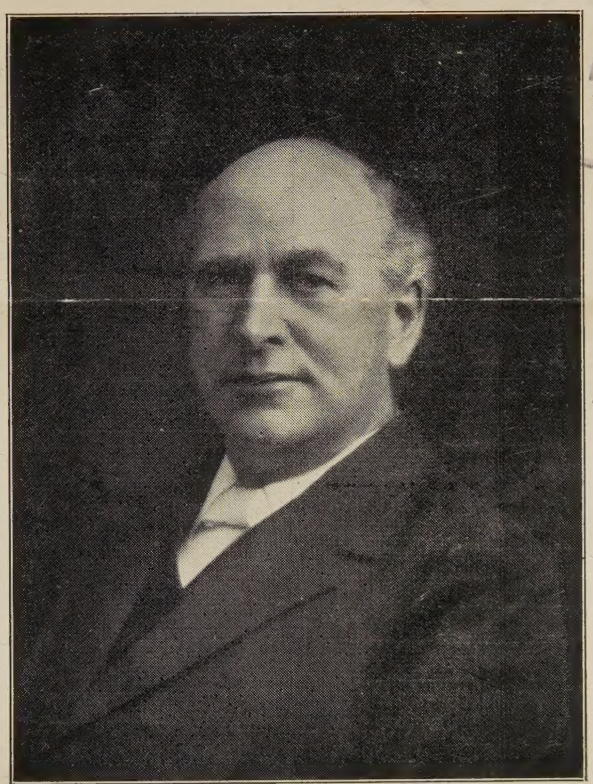

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THE REV. DR. ALFRED HALL,

PRESIDENT OF THE INTERNATIONAL CONGRESS OF FREE CHRISTIANS AND OTHER RELIGIOUS LIBERALS.

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NOTES AND NEWS.

The Rev. Dr. Alfred Hall is very well known to many of our readers. He has preached and lectured on several prominent occasions, among them the Ulster Hall Service. A powerful preacher, he is always popular. As President of the General Assembly, he was invited to hold the office for a second year. His brother William, who died last year, was Minister in Southport, and preached and lectured in Northern Ireland; a man greatly beloved and valued for his sterling qualities. Dr. Hall is the head of a world-wide organisation, numbering something like five millions, the majority of whom may be best described as liberal Catholics, having broken away from the Papacy, under the Archbishop of the Philippine Islands, as well as other large secessions in Central Europe. This year this Congress meets in Oxford beginning August 3rd.

* * *

This month will be historic, because of the Coronation of their Majesties King George VI. and Queen Elizabeth. Events are moving with a rapidity undreamt of fifty years ago, and the Commonwealth of Free Nations, at the head of which is George VI., may be the presage in ages to come of a World Federation, having had as one of its forerunners the United States of Europe. We pray for and believe in the coming of the Kingdom of God upon earth, and the formation of the Universal Brotherhood of Man, without distinction of creed, race or colour, the Federations being the outward and visible signs. So mote it be! God Save the King!

* * *

On May 9th the Rev. Herbert Barnes preaches in the Ulster Hall at 7 p.m. The change from November to May is expected to be more favourable for a full meeting, and we hope that the Men's League, which is largely responsible for organising the meeting, will find that their endeavours have met with a large attendance. Be in time. See advt. * * *

First Saturday in June, Sunday School Conference at Killinchy. Third Tuesday and Wednesday of June, the Meetings of Synod.

We are pleased to observe that the Rev. E. Saville Hicks, M.A., of Dublin, has been nominated for the Moderatorship by two or our Presbyteries, and it is reasonable to expect he will be the next holder of the office. It will be a tangible token of our union with the South.

* * *

When we welcome the new Moderator we feel that we should express our sense of the services rendered to our Churches by the present holder of the office.

* * *

York Street has only been one of the Moderator's interests. He has always tried to serve the Denomination, and in his visits to the United States, where he had the signal honour of preaching the anniversary sermon in Boston, and where he was given the same honorary degree as Dr. Jacks and Dr. Carpenter, he went always as an Irish Non-Subscribing Minister, and the same has been the case on his frequent visits to England and Scotland. In the Synod many things which have come to pass really owe their origination to him, and if our ministers cease to hold their old standing it will not be his fault. He has also set us an example in loyalty, and we believe that there has never been a meeting in our Church of any kind where he could possibly be present where he has not been. Flying from Aberdeen in a storm to be present at an ordination, where he had a minor duty, was only typical of him.

* * *

We observe that the Rt. Rev. Dr. Agnew's lecture on his travels has been given in Dublin, where Rev. Father O'Flanagan, a brother-in-law of the President of the Free State, occupied the chair, and also in Larne, where there was a very large audience. While these lectures are not directly in the interests of our Church, we always like to hear of any of our ministers filling outside engagements, and it is often the means of bringing people into contact with them who would otherwise never have heard of them. Some of our people feel that it is not in the interest of our Church that our

ministers should take an independent line of thought in matters where the majority of the community think differently, but had our fathers felt thus there would not have been a Non-Subscribing Church. In his outspokenness against the censorship and interference with liberty, our present Moderator has also lived up to the best tradition of our Church, and his attitude has been greeted with approval in many quarters.

* * *

We most humbly apologise to our readers for having had to shut out what would have filled another magazine—Templepatrick, Banbridge, Moira, Ballyhemlin, Mountpottinger, Domestic Mission Women's League (Annual Meeting and Mountpottinger), Downpatrick.—Ed.

* * *

We observe that the Annual Meetings of Presbyterian Churches are now being held. In every case the Minister is reported to be taking the chair. There appears to be no exception to this rule, even in the largest congregations. It is strange to find this rule questioned in some of our Presbyterian Churches, where there is much more need for its observance. OBSERVER.

Clough.—The Five-Year Plan to raise £1,000 within five years to restore the financial position of the Church came to a successful conclusion at the end of last year. Nearly £1,200 have been raised. At a special meeting of the congregation on the 21st February it was resolved to recommend to the Antrim Presbytery that the honorary minister (Rev. J. Shaw Brown) should be appointed as regular minister of the Church. The Rev. Dr. A. L. Agnew, at the request of Presbytery, visited Clough on Sunday, 28th March, to take the mind of congregation as Moderator, and having reported to the Presbytery that the call was unanimous, the call was ratified by Presbytery. The Rev. J. Shaw Brown having accepted the call, it was decided in the unusual circumstances, a Commission of Presbytery, consisting of the Moderator (Rev. R. Nicol Cross, M.A.) and the Clerk (Rev. Edgar Lockett), shall act as representatives of Presbytery, should visit Clough and formally conduct the installation. This was accordingly done on Tuesday, 13th April, and the honorary minister has now become the regular minister. It is interesting also to learn that in addition to the £1,200 of the Five-Year Plan there has also been installed during the five years a new organ at £70, a new boiler for heating apparatus at £40,, the electrifying of the Manse at £25, and repairs to the Church and Manse at a cost of £43—a very creditable achievement for a small country congregation.

SUBSIDY FUND.

Contributions should be addressed to the Manager, Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

June, 1937, Number published on the **Fifth** Saturday of May. Copy should be in before May 22nd, at latest. Editor: Rev. John Barron, Ballywalter, Co. Down.

Bodel-Mackenzie Fund. — Thirteenth Annual Report, 1936, shows that available income has been expended. Three congregations together contributed £22 15s 10d. Five beneficiaries receive £20 per annum, six receive £15 per annum, twenty-one receive £10 per annum. The grants payable quarterly to each Beneficiary shall not exceed £20 in any one year, and should there be two Beneficiaries residing together the Trustees may not pay to either a sum exceeding £16 in any one year. Further, the grants shall be made for one year, and their continuance or discontinuance shall be entirely at the discretion of the Trustees. Assistant Secretary: Rev. D. J. Williams, Killinchy.

THE DIVINE WISDOM.

"Thine eyes shall behold the King in His beauty: they shall behold the land of far distances."—Isa. xxxiii., 17.

REFLECTING THE LIGHT.

A sermon by Mrs. Begg, of Larne, to the Women's League, at Mountpottinger, on Jan. 26th, 1937.

"Arise! and shine, for Thy light is come, and the glory of the Lord is risen upon Thee." (Isaiah, chap. 60, verse 1).

A city in darkness, and then that same city sparkling in the rays of the early sun, reflecting back from its buildings the radiance of the sunlight. That is the picture with which the writer begins this wonderful chapter. He speaks to Jerusalem—He tells her that her long night of gloom is over. "See the sun is up; the sky is full of golden glory." Jerusalem must arise and shine, rejoicing in God, her Redeemer, who has brought her out of darkness into His marvellous light. Has she not cause to be glad, since the glory of the Lord has risen upon her? We can never really appreciate these Old Testament prophets unless we try to put ourselves back into their times and endeavour to understand what was the meaning of their messages when they were first spoken. When we have grasped their original meaning, then we can go on to apply their message to ourselves. It is not difficult to reach an understanding of the circumstances of this particular prophecy. It was uttered either just before the Jews returned to Palestine after their long captivity in Babylon, or some time after they had returned. If it belong to the earlier period, then we can see what a splendid message of encouragement it was to those exiles. "Do not despair," says the prophet, "your salvation is near at hand; the dawn is just about to break; you will soon be quit of Babylon and back among your beloved Palestinian hills, and ruined Jerusalem (which Nebuchadnazzar destroyed) will be re-built and the Temple restored. A new city will arise; the glory of the whole earth, an into that city the nations will bring their costly gifts for its adornment, and Jerusalem will once more hold its head high. And God will do all this. "Thou shalt know that I, the Lord, am thy Saviour and thy Redeemer, the Mighty One of Jacob." If the prophecy belongs to a Latin period, when the nation or some part of it—had come back to Palestine; then there is still the same note of hope and encouragement in it. They had come back — back to find themselves faced with a difficult task. They had to rebuild the national life. Their enemies were active; they themselves were few in number; they were poor; there were many faint hearts among them, and you can almost hear them saying, "Will Jerusalem ever be the royal city again—were we not better off in Babylon?" And then, as they did so despair, or grumble, there bursts upon their ears this glad music from the prophet, who spoke as God's messenger — one who had the insight into God's purpose: "Arise! shine, for thy light is come, and the glory of the Lord is risen upon thee." And if the light had not actually come, it was trembling on the horizon; the watchmen on the high towers could see it; the mountain tops were catching the splendour of it, and in a very little while the glory would burst upon Jerusalem, and she would arise and shine as a city redeemed by God, who was working out His purpose of redemption. The glory of the Lord would shine upon her, and she in turn would reflect that glory, sending out her light upon the nations round about; and the light would never grow dim, for it was God's light, springing from the inexhaustable depths of His love. "The Lord shall be thy everlasting light." And did the prophecy come true? In part it did, and in part it did not; and it was not God's fault that part of it was not fulfilled. We pass down the centuries, and we find three wise men journeying by the light of a star to find the Babe, and they bring Him their gifts of gold and of frankincence and myrrh. They worship Him and they come away with gladness in their hearts. That Babe was the light of the world. "The glory of the Lord is risen upon thee." It rose upon Jerusalem when Jesus was born, and when He taught in the streets of the city. And here now is the part of the prophecy which was not fulfilled. Jerusalem would not accept the Light, she rejected the Christ. she did not become the messenger of God's truth to the nations. That was not

God's fault; God leaves us free to reflect or reject the light. It is the great tragedy of Jerusalem that she crucified her Saviour—her eyes were blind to the light of the world. I would leave now the original meaning of the prophecy, and we will consider what meaning it has for us to-day. Let us take the words as directly spoken to us, and putting ourselves in the place of Jerusalem—let us hear God saying to each one of us, "Arise! shine, for thy light is come, and the glory of the Lord is risen upon thee." "Arise!" I am afraid there are a good many who need bidding to arise. There are many who are making but little effort in their religious life; they are not really trying to grow in character; they are content to go on as they are; they are leading tolerably respectable lives, but without any zeal or zest or eagerness in them. They are not up and doing. The voice of God demands energy in His service and a readiness to obey. Yes, it is fatally easy to rest on our oars, and if we do that, slowly but surely we begin to glide down the stream. The Christian life is a great after-truth, a pressing reward, a clearing away of the obstacles which hinder the flow of the Divine life in us. Maybe there are some of us here who are despondent — inclined to give up the struggle. Perhaps past failures oppress; perhaps we are tired and the road seems long, and we have thrown ourselves down by the wayside, content to see others pass by. So the summons comes, "Arise!" Browning says, "When the fight begins with himself, a man's worth something." We prove our worth in the struggle. Despair is a word which should find no place in the dictionary of the Christian. Why despair when there is the power of God at your disposal? You need not fight alone. God is ready to help you. The citadel to our personality is our will. I ought, I can, I will. These three words give the clue to a person's religion. "Arise!" is a direct appeal to our wills. "Thy light is come." Has this cry of the Old Testament prophet echoed far down the ages to this present day? Yes. Again the watchmen on the high towers see the light breaking through the gathered clouds, and there are some who are answering to the call, "Arise! and shine." There are those to comfort the sorrowing; some do heal the sick; some do feed the hungry, and some do carry in their hand and bear aloft the olive branch of peace; and the Christian is re-dedicating himself to the commands of the Master — "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself." The reveille is sounding, sometimes faint and sometimes clear; it is echoing and re-echoing the wide world o'er. Do you hear it? "Arise! and shine" for thy light is come, and the glory of the Lord is risen upon thee.

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TEMPERANCE NOTES.

The President, Secretary and members of the National Unitarian and Free Christian Temperance Association are to be congratulated on a rally of young people held recently in London. The meeting seems to have been successful both from the point of view of its representative nature and because of the enthusiasm displayed. Resolutions were adopted which may well serve as models for other organisations of a like nature. In these modern days it is rather unusual to hear of a meeting concerned only with temperance. The opinion is almost universally held that the evil of intemperance is non-existent. Consequently teaching regarding the danger of excessive indulgence is generally given indirectly through such useful societies as exist for the promotion of outdoor games and physical culture.

The Band of Hope, the Good Templar Lodge and the Catch-My-Pal Society did very valuable work in their day. Had it not been for these and other institutions such as the Blue Ribbon Movement, the scientific foundations on which distrust of the value of alcohol as the universal friend of mankind is so securely based, would hardly have been laid. It is a matter of sincere regret that the churches in so many cases have allowed their temperance organisations to lapse. The rising generation is being misled by the advertisements of the brewers and distillers. Large posters, beautifully coloured and placed in commanding positions, stare the school children in the face in every village and town, and even in rural districts. At the entrance to a small village not fifty miles from Belfast, at a point where four roads meet, is a glaring example. A very wide and high gable of a public-house is almost entirely covered by a striking and attractive picture, which is frequently renewed, and which cannot be overlooked by the hundreds which daily pass on their legitimate business. Unless something is done to counteract the dangerous and insidious suggestions of these advertisements a return to the old drinking habits of the past will destroy the work of generations of temperance reformers, and add almost insuperable difficulties to the efforts to improve the conditions of family life on the part of the churches to-day. Is the time not opportune, and the call urgent for the starting of a new campaign to bring home to every young person in the land the true nature of alcoholic drinks? The researches of learned men in their laboratories, and the attitude and practise of doctors in hospitals have provided the facts, but the general public are yet unaware of the new knowledge available. The man in the street must be informed; education is necessary. The members of the Non-subscribing Churches are well equipped for the task. It is our boast that we believe in deeds, not words; in life not in creeds. Here is a great opportunity. It should not be allowed to pass. The moderation of the resolutions of the National Unitarian Association will commend them to us. We are easily frightened by opinions that are extreme. As these resolutions may be found suitable for adoption at temperance gatherings on this side, they are appended hereto:—

"This Young People's Rally of the National Unitarian and Free Christian Temperance Association joins with Temperance Organisations throughout the world in expressing to-day its gratitude to the pioneers who, a hundred years ago, were holding the fort in the fight against intemperance;

"Resolves to press on with renewed energy in the fight against an evil which is more dangerous than ever in this age of motor vehicles, aeroplanes, and machinery in general;

"Appeals for educative action, especially amongst the younger generation, in order to warn them against the dangers of alcoholic liquors;

"And sends fraternal greetings to the Temperance Associations of the whole world, with which it is happy to collaborate."

J. J. M.

"It's not the thing you do, dear!
It's the thing you leave undone,
That brings a bit of a heartache, dear,
At the setting of the sun!"

CORRESPONDENCE.

PRESBYTERIAN CHURCH GOVERNMENT.

(To the Editor of the "N.S. Presbyterian).

Sir,—If we read that elections are to take place in every town except Belfast, it requires no intelligence to see that there are to be no elections Belfast. If we read in our Code that presidents are to be elected except in the case of sessions or committees, it is perfectly plain that elections are to be held in the case of those bodies. Yet neither minister nor laymen can understand this position or profess not to be able to do so. If the position were doubtful at all, the matter could be settled in an hour by reference to the practice in any Presbyterian Church in the world, and we claim to be Presbyterians, but the Code is not doubtful. It is perfectly plain on this point at least. Why our readers should wish to abandon a system tried and proved the world over and substitute something which reduces the status of our Ministers below that of their colleagues in every Protestant Church and leads to voting over their heads, and putting our congregations under the control of those who cannot normally have any more interest than the minister, and who may have no responsibility, and why they should do so in plain contradiction of our Code and the practice of the majority of our Churches and wish to make our use of the title Presbyterian ridiculous, no one seems to know. Nothing similar has been attempted in Churches with hundreds of active laymen, but it is attempted in ours, where it is sometimes difficult to get laymen to attend meetings. It would be interesting to hear from those who wish to introduce this change exactly how they explain their ideas, and what good they hope to accomplish.

There is another point of view also. As a denomination, we exist because we refuse to subscribe to creeds which have lost their meaning. Yet we take part time and again in a most solemn religious service, where ministers and people vow their allegiance to the Presbyterian Form of Government, and if a week later the minister or people ask for the meaning of this, as set forth in our Code, they can receive no answer. This is a serious state of affairs. If our Code means nothing it is time that it was scrapped in the interests of honesty, and new ministers should be plainly told that in coming to Ireland they will have no position at all. If it does mean something, it is time that what it does mean was plainly stated.

Lately we have heard that every congregation in our Body is a law to itself. If this is so, let it be plainly admitted, and in that case let us give up the Presbyterian name entirely, as to hold on to it when we are neither Presbyterian in government or doctrine is absurd. The proper title, since we will not agree on Unitarian, is the Anarchistic Church of Ireland. An anarchist is one who recognises no government, which is precisely what some of our people seem to want. They may imagine that it means liberty. In fact, it means dictatorship by whoever is strong enough to exercise it. In one Church which pioneered in this liberty a succession of Ministers did exactly as they pleased, and the results have apparently not been successful. The Presbyterian System is a well thought-out, democratic means of Church Government, which allows perfect liberty to any congregation, avoids clerical or any other control, knits scattered congregations into a united body, and only comes into action to assist where help is needed. It rests entirely on the position of its Ministers and the place they occupy, and congregations which gives them that place honour themselves, besides avoiding elections which often lead to friction. It is for our people to decide if they will give up a valuable heritage for a mess of pottage, and enter into something which cannot even be described as a system, and which Churches less fortunate than we are have found such a source of weakness that they have been forced to try to copy that which we are so eager to surrender.

If we will, however, go this way, let us be honest about it — drop that

name which we have clung to for two centuries to which, unless we pull ourselves together, we shall shortly have no claim whatsoever. It is to be hoped that our business men will devise a system which will work as well, but at present our revolutionaries, like so many, seem to have nothing to suggest in the place of what they wish to alter, except that every man should be a law to himself, which will ultimately mean that Carrickfergus will not stand alone as a monument to that ideal of liberty.

The right of the minister to take the chair, which he need only exercise in emergency, exists in every Presbyterian Church. We claim to be a Presbyterian Church, and it is a small price for any congregation to pay for the safety of all. Where he yields the right to a layman, as many will be glad to do, the honour to the layman is only increased by the tribute of the minister with the remainder of the congregation. When, however, there is danger there will also be diversion and friction. The advantage of one whose living may depend on the outcome, being able to take the leadership without election and with a Presbytery of neutral well-wishers of the Church behind him, should be obvious to the least experienced in matters of organisation. — Yours, etc., A. L. A.

Sir,—On reading Dr. Agnew's letter in your issue of January, one would think that Irish ministers were like henpecked husbands, and had no voice in church affairs. Some of the statements in that letter came as a surprise to me It certainly was not my experience in the two charges in which I had the honour to serve. I invariably presided at meetings of the committee and congregations, and thought other ministers did the same. As a rule, there are not many aspirants for the chairmanship in a country congregation. In my first ministerial settlement a leading member of the congregation proposed that the minister act as the secretary. This I respectfully declined, but offered to assist the person appointed if asked to do so. When I read the Moderator's letter I said the lines have fallen to me in pleasant places. There are, I admit, cases where it would obviously be

NON-SUBSCRIBING PRESBYTERIAN CHURCH OF IRELAND
AND
UNITARIAN AND FREE CHRISTIAN MEN'S LEAGUE.

UNITED SERVICE

IN
ULSTER HALL, BELFAST,
ON
SUNDAY, 9th MAY, 1937
At 7 o'clock.

THE MODERATOR OF THE CHURCH,
REV. A. L. AGNEW, B.A., D.D.,
WILL PRESIDE.

Preacher: Rev. HERBERT BARNES,
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A HEARTY INVITATION TO ALL.

out of place for the minister to preside, or even attend the meeting. Is Dr. Agnew not aware of the fact that two prominent laymen filled the chair as President, then the highest office in the Church? Both did so with dignity and efficiency, and it is to be hoped that others will follow in their footsteps. Time was when the laymen's cause was not so popular as it is to-day. Committees used to be largely composed of ministers and a few lay members resident in or about Belfast. I remember moving a resolution to increase the number of laymen on the committees, but failed to get a seconder. One minister made the sneering remark what his opinions were. Things have changed since then. We now have a Laymen's League, Women's League, and most of the committees composed of members of both sexes, as now representative of the Church as a whole. Once ladies enter the remaining citadel, the General Purposes' Committee, the way is open to the Moderator's office, which they may yet fill, and that, too, at no distant date. It is by no means impossible. Courtesy in debate never comes amiss, and could with the Spirit of Christ, so often heard from our pulpits, tend to raise the tone of our deliberations, and win the respect of those who attend our Church Assemblies.—Yours,etc.,

Belfast. J. A. M.

TEMPLEPATRICK — ORDINATION SERVICE.

The ordination of the Rev. Alexander George Peaston, late of Fitzwilliam Street Unitarian Church, Huddersfield, as minister of Templepatrick Old Presbyterian Congregation, in succession to the Rev. Alfred Turner, took place on Wednesday, the 31st March, in the presence of a large attendance.

The congregation was founded in 1626, and Rev. A. Turner, who has officiated there since 1890, has gone to live in Ballymena.

Following a service conducted by the Rev. John Hinkins, M.A., of Crumlin, who delivered the sermon, the Exposition of Presbyterian Church Order was given by the Rev. W. G. Marsden, of Ballycarry (Moderator of Presbytery). The questions to the candidate were put by the Rev. Felix Holt, B.A., of Ballymoney, and the statement of principles was then made by the Rev. A. G. Peaston.

The ordination prayer was offered by Rev. John M'Cleery, of Raloo, followed by the formal acts of ordination. The charge to minister and congregation was delivered by the Rev. F. Holt, after which the remainder of the service was taken by Rev. A. G. Peaston.

Amongst those present was the Rev. G. F. Weary, M.A., B.D., as a scholarship holder in the London University School of Economics.

After the service there was tea in the Orange Hall. The following toasts were drunk—The King, the Governor of Northern Ireland, the new Minister (proposed by the Rev. Thomas Munn), the Non-Subscribing Presbyterian Church of Ireland, Ministers of other denominations, the Rev. S. H. Blair, of the Presbyterian Church, Templepatrick responding; the Presbytery of Templepatrick, the Congregation of Templepatrick, Mr. John B. Moore, the Secretary responding; the former Minister, the Rev. Alfred Turner responding in a moving and eloquent speech; and the Ladies and Stewards, proposed by the Rev. John M'Cleery, B.A., S.T.M., of Newry, Mr. J. B. Moore responding. Apologies were received from the Rev. R. Nicol Cross, M.A.; the Rev. Mr. Clarendon, Rector of Templepatrick, and Mr. J. MacDonald, of Templepatrick. The new minister was in the chair.

UNITARIAN ASSOCIATION.

The annual sermons in connection with this Association were preached by the Right Rev. Dr. A. L. Agnew on Sunday, April 4th, in the morning in the First Church, and in the evening at York Street, Belfast. Collections were devoted to the funds of the N.U.C.A. In the evening there was a crowded congregation, and tea was prepared for a hundred visitors from other congregations. The annual meeting was held on Monday evening, Mr. Robinson of Holywood, presiding. The Secretary presented his reports, and the usual business was transacted. The reports will be printed and circulated. Addresses were given by Dr. Agnew and Mr. G. F. Weary, M.A., B.D., of Meadville, Chicago, U.S.A., now at London University. Mr. Weary gave an interesting address, taking as his outline the Association's objects, and showing what each meant in the life of the American Churches. Unfortunately, the speaker was at the back of the platform, instead of being at the front, and there was difficulty in hearing. Tea was provided at close of meeting.

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OBITUARY.

Mr. Sam Hill and Mr. James Rice, Ballycarry.

It is with profound regret that we record the death of these two old members of our congregation. Mr. Sam Hill belonged to a well-known and respected family, having connections in the various Churches of our denomination. He was a son of the late Mr Thomas Hill of Magheramone, and is survived by his elder brother James, who is a farmer in that locality. Mr. Sam Hill spent the greater portion of his life in British Columbia, Canada, where he was very successful as a prospector for minerals, and also as a farmer. He returned to his native land some thirty years ago, first settling in Crumlin, where he again took up farming. Later he removed to Eden, Killroot, in his retirement from active life. He married Miss Craig, of Crumlin, to whom we express our sympathy for his loss.

Mr. James Rice.

Mr. Rice was suddenly called to his rest during the late snow. From boyhood he followed the sea during the best part of his life. His wife predeceased him some years ago. He is survived by a family of numerous sons and daughters and many grandchildren, to whom we express our sympathy in their loss.

Mrs. Mackenzie, Lodge Hill.

It is with deep regret we record the passing of a venerable member of the Church at Downpatrick in the person of Mrs. Mackenzie, at the advanced age of 88 years. She was the oldest member of the Church, and looked back with great pleasure and satisfaction to the remarkable popular ministry of the Rev. Samuel Craig Nelson, when there was scarcely a vacant seat to be got in the large and commodious building. Her memory was exceptionally good up to the last day or two of her long life, and she had a great store of interesting things to tell about the old well-known families connected with the Church, and also of the people who figured largely in the public life of her day. After the comparatively early death of her husband, the responsibility of educating her family of four boys and one daughter involved residence in Belfast for a time, and she and her family became actively associated with our Church in York Street, and latterly with First Church in Rosemary Street, with the result that her eldest son became an active and loyal member of the latter Church and the esteemed treasurer of the Belfast Domestic Mission. But she never lost her love for Downpatrick, and when it became possible to return she renewed her connection with the Church she so dearly loved. Her last years were spent with her daughter (Mrs. Margaret Hay), at Lodge Hall, Tullymurry, but even at this distance she retained her connection with Stream Street, and consistently attended its services. There is surely something very precious in the fellowship and tradition of a church which could inspire women like Mrs. Mackenzie and her fellow-member and life-long friend, Miss Rachel Cochrane with such undying love and loyalty and devotion, even when much of its former glory had departed. Although devoted to her own Church, she had also the wider outlook of the denomination, and made a point of attending the important gatherings at the Ulster Hall and elsewhere. At the Sabbath School Conference at Comber last June she might have been seen walking among the large company in her 88th year, and chatting with old friends. On her frequent visits to her son in Liverpool she took the opportunity of visiting many of our Churches in the Liverpool district and becoming acquainted with their life and work. The funeral took place on Sabbath afternoon, 7th March, when Rev. J. Shaw Brown and Rev. J. Dare Davies conducted the service at the home. A large company of representative people from Downpatrick and elsewhere accompanied the relatives to Down Cathedral, where the interment took place in the family grave —Rev. J. Dare Davies reading the committal service. The Rev. Charles Simpson, Ballee, offered prayer, and the Rev. J. Shaw Brown pronounced the Benediction.

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